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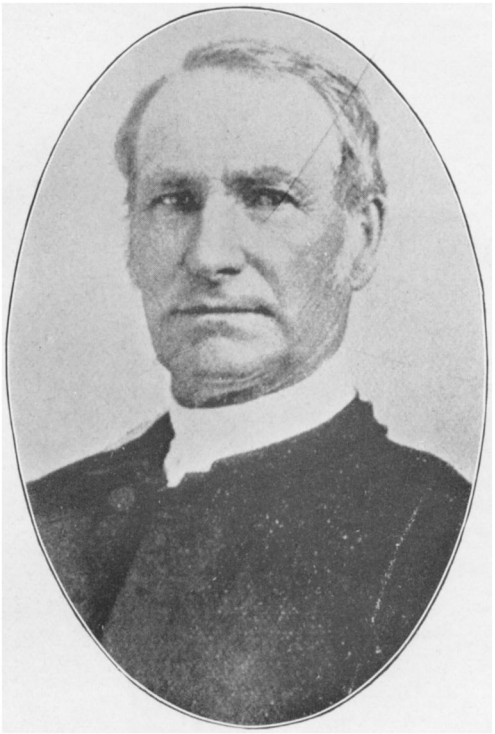

JAMES H. WILBUR, D. D.

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HISTORY OF UMPQUA ACADEMY

By R. A. BOOTH

Umpqua Academy, located at Wilbur, Douglas County, Oregon, was chartered by the Territorial Legislature of Oregon, January 15, 1857, and its history as an academy ended October, 1900. Before the granting of the charter a school was taught in the same locality that bore the same name and was the shadow of the coming event.

James H. Wilbur was its founder and distinctively the author of the early events that led to its establishment and splendid career. Any historical sketch, therefore, that does not at least recite the principal events of his life and work will fail to satisfy those readers who are the grateful inheritors of his great work. He was born in Lowville, New York, September 11, 1811, and died at Walla Walla, October 8, 1887. He was married to Lucretia Ann Stevens, March 9, 1831. She died September 13, 1887, less than a month prior to her husband's death. From this union came one child, a daughter, who was married to Rev. St. Michael Fackler, an Episcopal clergyman, in 1849. She died the following year, leaving a daughter who died in her eleventh year.

Mr. Wilbur's life was truly one of ministry. The pioneer spirit was in his blood and the call of God in his heart. He was one of the best of a type of early Methodist ministers, who were thrilled by the "Go Ye" of the Galilean and whose life work was mapped on a plan that made service to others of primary importance. To him, as to others of his time, the

Christian religion was the all embracing philosophy that ennobled manhood and gave boundless possibilities to human action.

It was natural, therefore, that he should seek his commission from the Church. He received it at the hands of the constituted authorities of the Methodist Episcopal Church. His antecedents were Presbyterian but according to the usage of the Methodists he was licensed to exhort by William S. Bowdish, in 1840, and two years later he was licensed to preach by Aaron Adams, Presiding Elder, and joined the Black River Conference, in the State of New York.

On September 27, 1846, he sailed from New York on the Bark *Whitton* via Cape Horn, for the Columbia River and reached Oregon City June 22, 1847. Then the work of the Methodist Church of the Northwest was under the "Oregon Mission" and George Gary, who was once Presiding Elder in the Black River Conference, was superintendent.

The "Oregon and California Mission Conference" was organized at Salem in 1849. Here Wilbur answered the roll call and was elected secretary. The boundaries of this conference were co-extensive with the Pacific Coast country but there were few ministers and consequently many points were not occupied. Six men constituted its membership. Two of this number were appointed to work in California and four in Oregon. Of the former was William Taylor, later the flaming evangel of South America and Africa. This conference appointed Wilbur to Oregon City and Portland.

Here he began to make history that stands out prominently among the events of the Oregon Country, for it was his thought, energy and largely his hands that built the first church and the first school in Portland—the Taylor Street Methodist Church and the "Portland Academy and Female Seminary." He advocated the needs, solicited the funds, aided in clearing the ground, in hewing the logs and driving the nails that made these buildings possible. The academy was completed November 17, 1851. It was incorporated in 1854 and Wilbur was one of its first trustees. Both of the acad-

emies named were under the patronage of the Methodist Episcopal Church.

Before the Portland school had been incorporated Wilbur had been appointed by Bishop Edward R. Ames as Superintendent of the "Umpqua Mission." This was in March, 1853, at Salem, when the M. E. Church of the Northwest was formed into an annual conference and separated from California. Writing of this event, Rev. H. K. Hines says in substance that "Methodism here passed into the third stage—the first being purely missionary and the second under a Mission Conference. Now it had reached full autonomy of a conference and had taken its place in the records and constitution of the church."

Let it be said here that it is no part of the aim of the writer to put into this narrative an undue portion of church history. But it has been said by others and certainly is true that the history of Oregon cannot be written apart from the events in which the Methodist missionaries and pioneers were the principal actors. They, more than the members of any other organization, saved Oregon to the Union.

It was under the circumstances attending these times that this stronger organization sent this strong man into a great field for a great work.

Willamette University at Salem, the oldest educational institution west of the Rocky Mountains, had been organized for some years and was well calculated as the center of a school system as well as to serve a local need. It was Wilbur's idea that academies, correlated to Willamette University, should be established at different points that reasonable facilities might be thus offered for a liberal education to the pioneer families. How natural to his thought, then, that in this "Umpqua Mission," comprising the entire Umpqua basin, the Umpqua Academy should be established!

Among the early farmers, stockmen and miners of Southern Oregon, this messenger of the gospel and apostle of education moved freely and found a welcome wherever there was a hungry soul and a task wherever he could plant ambition in a

boy or girl. The admiration and high regard in which Mr. Wilbur was uniformly held by all who came under his benediction, mellowed into an affection that compelled the title "Father Wilbur" and ever afterward it clung to him. He seemed an essential part of the early growth and development of the Umpqua country, as he formerly had been in each western community, where his lot had been cast. It was but natural that the seat of the Umpqua Academy should be named for him and thus the village that grew about the school that he established, took its name from his. Formerly the locality had been known as Bunton's Gap.

Rev. Thomas Fletcher Royal, one of the early fathers of Southern Oregon, a man of liberal learning and for years principal of Umpqua Academy, left valuable manuscripts concerning the early history of Southern Oregon. From them it is intensely interesting to learn that "Two Sunday Schools and two public schools were organized in Douglas County as early as 1851. The first Sunday School was opened by A. R. Flint, in his own home on the site where Winchester was built; the second was organized about the same time at Bunton's Gap, afterward known as Wilbur. This Sunday School was organized by B. J. Grubbe and Dr. Calvin Reed. In the same year one of the first public schools was conducted under a temporary shed made by leaning long planks against a pole that rested on pins driven into oak trees, near where the Wilbur Methodist Parsonage now stands. Mr. Eason was the first teacher." The other school he says was located on a "mound on Thomas Smith's land claim, in a log cabin, conducted by James Walton, known familiarly in Douglas County and Salem as 'Judge Walton'."

The academy came into history in 1854. The first building occupied was a rough log structure located just east of the residence built by Father Wilbur on his land claim, upon which he settled September 8, 1853. This residence stood long in a well known location, as a pioneer land mark. It was known as the first Methodist Parsonage of Southern Oregon. It will serve as an additional help in locating the first school building

to place it about a quarter of a mile east of where the first Academy building proper stood.

It may thus be seen that the institution that became so prominent in Southern Oregon in later years had its beginning in a very modest structure. It is written by one of the first students: "The school house had a few rude pine desks, unpainted except by ink we pupils spilled over them and unadorned except by a few pictures drawn by our hands or carved with our knives."

The first principal was Rev. Jas. H. B. Royal, who served two years. He was educated at the Rock River Seminary and McKendree College, Illinois. Mary Elizabeth Royal, his sister, was "Preceptress and teacher of physiology and mental philosophy." She later became the wife of the late Rev. John Flinn and is now living in Portland.

Mr. A. R. Flint, formerly of Boston, succeeded Mr. Royal as principal. He was long a resident of Southern Oregon and was well known as a civil engineer and surveyor of public lands. He located the claim on the north bank of the Umpqua River about three miles east of Winchester that is still known as the "Flint Place." He was a pioneer merchant of Douglas County and also served a term as Receiver of Public Moneys at the Roseburg Land Office. Miss Helen Flint, a daughter of the principal, was preceptress. She became Mrs. A. H. Dearborn, now of Portland, and is the mother of Prof. R. H. Dearborn, of the Oregon Agricultural College. Other assistants who taught in the first building were Miss Charlotte S. Grubbe, later wife of Dr. E. R. Fisk, one time Dean of the Medical College of Willamette University.

Among the early students attending at the old building were many names later and even now familiar on this coast. It is to be regretted that the complete enrollment of the first year cannot be given. Here are some of them:

Dr. Geo. B. Kuykendall, now of Pomeroy, Wn.

Rev. John Wesley Kuykendall, who died many years ago in California.

Hon. Geo. W. Riddle, former County Judge of Douglas

County and Receiver of Public Moneys at the Roseburg Land Office.

Helen Flint and C. S. Grubbe, later becoming assistants.

Geo. W. Grubbe, pioneer merchant of Wilbur.

Elizabeth Knott, later Mrs. Robt. Ladd, Portland.

Sarah Watson, later Mrs. Dr. S. Hamilton, mother of Judge J. W. Hamilton.

Miss Kahler, a sister of Judge Wesley Kahler, late of Jacksonville.

Sarah Tibbetts, sister of Mrs. Binger Hermann, of Roseburg.

Geo. and Nancy Stephenson, the latter now Mrs. John Party, of Roseburg.

Lucy Rose, later Mrs. Rufus Mallory, Portland.

Nelson and Frank Reed.

Thomas Jenkins and Henry Jenkins; the latter became a member of the Oregon conference.

It doubtless has not escaped the notice of the reader that the going of Mr. Wilbur to the Umpqua Country and the founding of the Umpqua Academy were simultaneous events, and it is a matter of no small concern whether in estimating the force and character of Wilbur, or the people to whom he had come, that in less than twelve months from the date of his appointment Umpqua Academy had a beginning. Perhaps nothing less should be expected from a field where the chief laborer for a time was to be the great stalwart who had turned his face westward from New York in the early strength of his manhood to find work, helpful work, work that would endure. A new dream was in his mind—no, not a dream, but the vision of a statesman. *Before him was a need and an opportunity.* This both thrilled and emboldened him. He had proven already that he was a finisher of tasks. He now knew the bounds of his territory and the hearts of his people. Here as a minister he met every incumbent duty, whether in the home, by the church altar or at the new made grave. His name had become a household word. He had become counsellor and arbiter to the rancher and miner and inspiration to the young and hope to the mature. To all of these he preached the gospel of education. They heard it with willing minds

and accepted it with fixed purpose to do their part. For the furtherance of the plan he showed the necessity of a suitable building properly furnished and offered as a gift, from his own claim, land upon which to locate it. He had won the confidence of all and they generously responded to his solicitations. It was difficult of course to accomplish such an undertaking but the well-founded belief that it was not insurmountable was sufficient for the man of the hour. What if some men of less heroic mould should have been the leader of the enterprise? Or suppose Wilbur had not been rescued when he fell overboard from the ship—as he did on his western trip! He was discovered far to the rear, a mere speck on the ocean wave, and when picked up by the sailors he said in reply to an inquiry: "I knew help would come and I kept in motion so I would not sink." This Umpqua Mission was a dry land job; just how dry we cannot now tell, but it is evident that our hero kept in motion and help came.

Nevertheless, the destiny of many a young man and woman then living in the Umpqua Region and of others yet to be, was in the balance during the years intervening between the date of Wilbur's assignment to the mission work in 1855 and 1857, the date of chartering the Academy and of occupying the first substantial building.

How splendid that no sad words of "might have been" are strewn along Father Wilbur's pathway! Let us not forget, however, that the settlers were poor and they were seekers of wealth rather than possessors of it. They were home builders and the fathers and mothers of boys and girls. The home and the children were to become their riches. Money and other things of value were contributed—willing hands and strong arms were mighty adjuncts for they felled the trees, hauled the logs, sawed them into lumber and fashioned it into a building. Father Wilbur in his work was day laborer and architect. He chopped, sawed, drove ox-team and worked in the mill six days and the seventh met the men with whom he had worked and others at the house of worship.

The first academy building was well proportioned, substan-

tially built and well adapted to the needs of the times. Terraced on the south side of the mountain around which the village clings, at an elevation of about 200 feet above the level of the surrounding valley, it commanded an excellent view. It could be seen from some directions a distance of ten miles and the bell rang out good cheer that could be heard miles around. The supporting mountain was named Lincoln by vote of the students in 1874.

The building was two stories high, well finished and suitably ornamented. How indelibly its great white form is fixed in the minds of teachers, students, patrons and passers-by! It seemed the very eye of the mountain looking out into a world of opportunity! It stood there for nearly two generations, a veritable monument to heroic deeds, revered by the thousands who wrought within its walls and the beacon of hope to the many who sacrificed that their children might be educated.

The date of the beginning of Umpqua Academy was about midway between territorial organization and statehood. The legislative enactment that became its charter was signed by Jas. K. Kelly, President of the Council, and Lafayette F. Grover, Speaker of the House of Representatives. Both of these men were prominent in the political history of the state. Kelly, in the order named, was candidate for Congressman, Governor and Senator. To the latter office he was elected in 1870. Grover was, successively, Congressman, Governor and Senator. These names thus connected with the founding of Umpqua Academy fittingly become a part of a long list that might be mentioned. Others well known will follow.

Sec. 1 of the charter reads:

"BE IT ENACTED BY THE LEGISLATIVE ASSEMBLY OF THE TERRITORY OF OREGON, That there shall be established at Wilbur, in the County of Douglas, an institution of learning to be called 'The Umpqua Academy' and that James H. Wilbur, James O. Raynor, Hon. M. P. Deady, Addison R. Flint, Benjamin J. Grubbe, Willis Jenkins, Fleming R. Hill, John Kuykendall and William Royal, and their associates and successors, are hereby declared to be a body corporate and politic in law, by the name and style of 'The Trustees of the Umpqua Academy.' "

Some of these trustees served for many years and all of them became more or less prominent in the state.

James O. Raynor was a Methodist preacher, a pioneer of 1847, a member of the Oregon Conference, and was appointed in 1853 to work as assistant to Wilbur. He became a chaplain in the U. S. Army.

Addison R. Flint has already been mentioned in this article, once being principal of the Academy.

Willis Jenkins was a pioneer settler and was the father of two of the first students that answered the roll call in the school in 1854.

Wm. Royal, truly was king of the Royal tribe. He was the father of T. F. Royal, Dr. Wm. Royal and Mary Royal, one of the first teachers of the Academy. His family became prominent in Oregon affairs and their name and work are highly honored.

Fleming R. Hill was long an active participant in all that related to the school. He was the builder and for a long time proprietor of the Wilbur House and active in the industrial and political life of the county. Mrs. Geo. W. Short and Mrs. Fannie Hart of Douglas County are his daughters.

Matthew P. Deady, once a boy blacksmith in Ohio, became in turn Justice of the Peace and embryo lawyer in the Umpqua country, chairman of the State Constitutional Convention, Regent of Leland Standford, Jr. University, First President of the Board of Regents of the University of Oregon and Federal Judge of the district.

Benjamin J. Grubbe, was a promoter of the first effort ever put forth in Southern Oregon to organize a school, primitive and unsheltered as it was. He raised a large family, nearly all, if not every one of them, being in some way, to some extent, educated at the Academy. William became a physician; Caroline and Angeline were assistants at the Academy; George was Wilbur's pioneer merchant; Quincy was one of the early prominent graduates; Jeptha is still active in business in Douglas County; and so the mention of the children's names connecting this pioneer family, long associated with the school, might be extended. Luella was the youngest child and the last to become a part in keeping green the memories that cling about the old institution. She was early widowed and died in 1910. She left the impress of a sweet character and a son and daughter as worthy successors.

John Kuykendall, located in Douglas County the year Wilbur

was assigned to Umpqua work. His family was large and the most of them were educated at the Academy. He was therefore not only a patron of many years by his children's attendance but a part of all that made the school, its life eventful and its character and work noble and continued. His children have been and are not only prominent citizens of the Northwest but are worthy beneficiaries of their splendid heritage. His grandchildren are numerous, active and favorably known in every section of the state and his great grandchildren are now taking their place among the state's forces for advancement. His last child to be educated at the Academy was Celestia. She was a bright girl, a splendid woman and a fine mother. She has just left us and enrolled with the great majority of students in the unknown beyond. Her husband, General Abner Pickering, is now actively training the U. S. Forces for service abroad. She was the mother of four children, two sons, John and Wood, commissioned officers in the U. S. Army, and two girls, Marie and Yeteve, wives of commissioned officers now in France.

The inclination to connect those who were early associated with the school, to the present, through their children and to extend personal mention, seems impelling to one whose life was so bound up in personal relationship with many of the people who were the principal actors of the times covered by this sketch, and it appears difficult to discriminate between personal interest and historical value. But the history of institutions cannot be written separately from the history of peoples and Oregon is yet far from the outer boundary of the influence that grew out of the educational effort at Umpqua Academy.

The essential features of the charter do not differ materially from those of other educational institutions of later date. The corporation was given the right to "acquire, receive and possess, by donation, gift or purchase, and to retain and hold property, real, personal and mixed." The entire use of the property was limited entirely to educational purposes, and the annual income was limited to $10,000. This probably was meant to limit the burdens of the patronizing community that might be solicited for aid and was indicative of the sentiment that belonged to the simple life of the time.

Vacancies in the Board of Trustees were to be filled by the Oregon conference of the Methodist Episcopal church and additions made by the same authority. The church Conference was to appoint from its members each year a visiting committee of three who were to "visit and examine into the financial and other affairs of said institution and meet and confer with the trustees."

It is a fair implication of the charter that the faculty, trustees and visiting committee could make rules and regulations for the conduct of the school. This they did not fail to do. These "Rules and Regulations" made some hundreds of years after the landing of the Pilgrims, clearly indicate that "there were puritans in those days" and likewise testify that human nature in all its strength and embarrassment was the chief characteristic of boys and girls of the times. And, too, the minutes in the Record Book show that there were prophets and sages yet alive and also scribes, for the writings were profuse.

There are suggestions in the preambles that the authority of the corporate body was somewhat called into question by the patrons. And the faculty watch over the students does not seem to have been limited by the sunrise and sunset. And even certain things were not to be permitted at any time "save in the presence of parents or other revered personages."

No record, however, is found that all of these "Rules and Regulations" were observed and there are those yet alive who testify to the contrary. It may seem tedious to go into the record of discipline, expressions of assumed "authority and justification" that surrounded the school and really surcharged the village air, but these things were a peculiar part of its life and without them it would not have been Umpqua Academy, as then known, and that stood out the more prominently in Southern Oregon history because of the extreme care and the right influences that were meant to be thrown about those committed to the care of these early Oregon educators. Some recitation may therefore be permitted.

The schools that were the educational forerunners of the Academy, as well as other schools of the state or Coast, were

quite primitive. The method of their support varied. The legal taxing power and the sentiment later supporting it were yet undefined. Voluntary subscriptions for the support of district schools were common and boundaries were not established. The school facilities offered were the response, not by any means uniform, to the fundamental need of education. Then, as now, there were differences of opinion and resultant bickering and strife. These perhaps were not serious at Wilbur but were in evidence. The same contentions, somewhat modified, have generally if not uniformly followed the establishment of all schools in the state, except the public grammar and high schools. Some adjustments, not always pleasantly made, between the district authorities and those of the higher state institutions of all classes, have generally attended the establishment of all our advanced schools and it was uniformly so in the independent colleges under church patronage. This was but natural when there appeared some duplication of effort.

The nearly sixty-five year old record book of the Academy has been carefully reviewed for the preparation of this article. It would be difficult to find in the west a more interesting book. From the recitals found in the journal it may be well established that there was need for missionaries and reformers. We read that "Godless Directors" were sometimes elected and were "aided and abetted by other kindred spirits." Partial justification of this statement is found in the following quotation from the preambles to the "Rules and Regulations:" "Thus a party IN the school, allied with kindred spirits WITHOUT united with the spirit of the PIT to corrupt our youth and children among decent people and sap the foundations of civil society in our midst."

Here is another one: "They acknowledged the school authority of the institution but denyed the *right* of any and all the powers of the concern to meddle with their *outside* conduct and unfortunately older persons were not entirely wanting to endorse their *declaration of rights.* Several families seemed to measure the prerogatives of the academy managers by their notions of common schools."

Again: "The campus rang with strange sounds at night and sometimes in day light all manner of loafish gestures and waggish ways disgraced the social intercourse of some of the students."

Were it not for the incriminating evidence of the record it would be a delightful task to write of the manliness of the young men and the womanly virtues that adorned the sweet girls, but the stated necessity of so many "Rules and Regulations" and the preambles that precede them, suggest that no such extended comment be made just here. Read this: "Night revelings was [sic] *sometimes* indulged even to very late hours. Profane swearing was slyly but to an alarming extent practiced so extensively indeed that before the knowledge thereof came to the faculty nearly a dozen boys were involved therein, and some of them quite young boys, too."

Alas, we are prone to evil as the sparks are to fly upward! "and not content with these sly immoralities, the designing came boldly into our religious meetings and there for weeks persisted in acts, gestures, whisperings, laughing and other measures of disrespect and disturbances which for weeks greatly annoyed these gatherings."

After noting "a painful sense of the defect in our academic relations" it was decided to invade Gaul, so the Rubicon was crossed and we find: "This defect became still more apparent when on the trustees convening and taking legal counsel the Judge decided that without some further laws enacted by the corporate body the school was as powerless as a common school and could only have supervision of its students while in or about the school, or in school groups. That after their dispersion at night they might do as they pleased either singly or in groups, even to drunkenness and profanity and existing authority could not recognize them till again collected in school groups next morning."

A trustee meeting was called for March, 1859, attending were "Dr. Miller, Judge Deady and Messrs. Kuykendall, Hill and Grubbe, forming a legal quorum according to the charter. Also Rev. T. F. Royal, Agent. E. Arnold in behalf of the

faculty presented the following bill which after deliberation was adopted by the board and agreed to by the directors."

It cannot be expected that all that may be related here of the conditions surrounding early pioneer school life, especially as related to any one institution, will be of equal interest to all who may read, but bearing in mind that another half century must place beyond reach some of the sources and records from which this is gathered and feeling assured that for purposes of contrast it will progressively become of greater interest, some further recital seems justified.

The rules were the joint work of trustees, official visitors and faculty. They were not hasty enactments. With the present plan of student government of colleges they constitute the extremes of the past 50 years and are recorded for their future historical significance rather than for purpose of present comparison. They are a faithful portrayal of the combined judgment of anxious parents, conscientious faculty and relentless guardians. College work then was not only a matter of recitation at stated periods, with large liberty to students at all other hours, but was a constant supervision over all registrants under the requirements of daily chapel attendance and continual presence during regular school hours and authority and vigilance did not cease at the tapping of the bell at 4 P. M.—it continued until the nine o'clock morning roll call and overlapped the week ends.

"Explanation of our position as an academy: This institution was founded as a SELECT HIGH SCHOOL, designed to be firm and UNCOMPROMISING in the maintenance of a high and refined standard of morals and general deportment. This design must not be forgotten or lost sight of but carried and supported under all circumstances. * * *"

"The connection of the academy with the school district is designed for mutual benefit and not as any compromise of the HIGH ORDER OF THE ACADEMY. Neither the directors ask, or the trustees concede any such compromise, nor can the connection be considered a blessing any longer than the High Standard is maintained."

A few "Rules" also will be quoted.

RULE II

"Such as reside outside of the district shall present satisfactory evidence of good moral character and also satisfactory evidence of disposition to obey all the regulations."

"OF MORAL CONDUCT"

"This institution can admit of no immoral principles or practice among its members, nothing poisonous in principle inculcated; nothing poisonous or improper in the reading indulged and nothing corrupting in the influence reflected by the students among students or elsewhere."

"But in addition to these general prohibitions the trustees deem it proper to note some few things particularly because they are more extensively practiced among immoral youth."

Some things could not be tolerated—a partial list is submitted:

"Irreverent remarks about the Christian Religion."

"Profane, obscene or vulgar language or unchaste yarns or narratives, or immoral gestures or hints."

"Any degree of tippling anywhere."

"Any sort of night reveling;" and so on ad infinitum.

RECREATIONS

"The only athletic recreations allowable by our students are such as exclude all vulgar or clownish ways, particularly such as wrestling, cuffing, kicking, scuffling, boxing or tumbling about."

"No uncouth noises are allowed by students especially such as hooting, screaming or vulgar salutations."

"This institution being open for both sexes, we will define their relative positions; they are to have no intercourse in school hours or recitations. Under no circumstances are they to join in plays either about the school or elsewhere, unless at home and members of the same family. In short, their intercourse, if any, shall be confined to polite, respectful conversation such as would be entirely becoming if it were in the presence of their parents or other revered personages."

FINALLY

"We expect no student to retain connection with this institution who will not heartily and diligently study to make himself or herself an orderly and respectable exemplar of good morals and good manners and of diligent attention to study and also of strict obedience to the school rules."

The Rules and Regulations quoted were enacted in 1858-9, soon after the corporate life of the school began. It does not appear that they were ever abrogated but it is found that late in the life of the academy they are referred to in resolutions and recitations at meetings of trustees. As late as 1874 there is a minute as follows:

"RESOLVED: That the teachers recommend to the scholars to observe the Sabbath and to attend religious service and Sunday School and said teachers are enjoined to absolutely prohibit the attendance of dancing parties by the students; and by precept and example the teachers are expected to carry out the spirit of this institution in respect to the above habits and to publish the rules at the opening of each term of school."

The chartering, the completion of the building and the promulgation of these rules belong to the same chapter, an important one in the history of this academy of Southern Oregon, the state and many of its citizens. Following were many years of unbroken success. The wavelet put in motion by the efforts of the scholarly men of indomitable will and untiring energy, who stood at the helm became an important part of the surging, restless educational sea that swept over Oregon and the world.

We now come to the larger and more distinct beginning of the academy life. The telling of who was principal and assistants for the different periods naturally follows and necessarily with more or less dull routine.

Before the beginning of this, may there not be a bit more of generalization to give better perspective to what was the academy community or patronizing territory? Bear in mind we are now reciting events of the early 50's. It was in these years that the heavy immigation came overland to Oregon. It came through Eastern Oregon, down the Columbia to Portland, and

from there spread out fan-like over the Willamette Valley in that part immediately tributary to Portland. As Portland was the port of entry, so it was naturally their trading center. The country was still very new, almost distressingly so, and the educational work which was linked with and promulgated by the church was in its missionary period.

In many ways the Willamette Valley is very different from Southern Oregon. The Valley lies between two parallel ranges of mountains that feed the many streams that flow from east and west into the Willamette River. The river flows gently northward and very naturally the travel and trade did and does follow it. But the Umpqua and Rogue river valleys tip westward and their splendid rivers with a mighty rush, characteristic of no other Oregon streams, go by leaps and bounds to the Pacific, cutting in their way mighty gashes in the Coast Range for their channels. Furthermore, these southern valleys are separted from the Willamette by the Calapooia Mountains, a short range extending east and west at the head of the Willamette Valley and connecting the Cascade and Coast Range of mountains.

These sections were connected by the "Applegate Trail" made in 1846 by a party led by Levi Scott, hereafter mentioned in this article. This trail began at a point near Cottage Grove and led across the mountains via streams known as Lee Creek, Thief Creek, Elk Creek and thence southward.

The gold discoveries of the West were yet new and the gold fever was acute. Prospecting was carried on extensively in Southern Oregon and Northern California and here mines were discovered and opened that are still being worked. It meant prominence to the section and attracted not only miners but, settlers as well and these two classes strove together in their interdependence for supplies and market. Their trade followed their streams, and thus in these early years the Umpqua river became prominent as a port of entry. A military road was constructed to open a way from the head of navigation to the settlements.

There were, therefore, two distinct sections of Western Ore-

gon at the time of which we write—distinct in products, markets and to an extent in the character of the inhabitants.

Into the Willamette section Mr. Wilbur came early, did his work as a minister and builder of schools and met with abundant success as measured by the time. He thus ended the first chapter of his western work. Now, as above recited, he belongs to the southern valleys totally different, devoted to a similar work and with like success writes well the second and last chapter of his Oregon work. In 1860, he was appointed to work in Washington among the Indians.

To return to the academic work, in the building just being completed:

The curriculum became at once more pretentious, the faculty enlarged and the work intensified. Some advertising was being done, mostly though by traveling agents, who were looking for students and soliciting funds to further develop the work and sustain that begun.

Prof. Ebenezer Arnold was the first principal in the new building, covering the year 1858-9. He was assisted by Mrs. Mary A. Merchant, preceptress and teacher of preparatory department; Mrs. Lucretia G. Arnold, physiology and assistant to the principal; Mrs. Isaac Dillon, French; Mrs. E. A. Lathrop and Miss Ann Augusta West, assistants.

The closing of the school year was made to correspond with the conference year. The work, so the record says, was much interfered with because of incompleted state of the building, and the "continual noise and dust from jointer work and shavings were constant annoyances." There were "no stoves during the first third of the year, and there was suffering from cold."

The record speaks of Prof. Arnold's physical infirmities, the fact that he did much more work than intended and was compelled to resign to conserve his health. There were 46 students "subscribing to the rules and scarcely one of them who did not become prominent in Oregon."

Rev. Isaac Dillon was the second principal. He was later editor of the Pacific Christian Advocate and a well-known member of the Oregon conference. His assistants were his

wife and J. R. Stork. The school year then and continuously afterward was divided into three terms—the fall and spring terms—12 weeks each—and the winter term—16 weeks. The records of these early years were faithfully kept. The name of student was entered into the record book, a large journal, and opposite each name was entered the receipt of cash for initiation fee and tuition. The total receipts for the school year 1859-60 (40 weeks) was $805.50.

The student roll was being rapidly extended. My, the names on those pages! If they could all be named here! Surely they are a part of Oregon history! The Dillons, the Casebeers, Watsons, Grubbes, Stearns, Kuykendalls, Millers, Pinkstons, Reeds, Chapmans, Slocums, Tiptons, Wades, Fitzhughs, Mires, Hills, Clinkinbeards, Oteys, Akins—but I must not—let it be known always that they were a royal tribe.

Rev. T. F. Royal was the succeeding principal, serving from 1859-60 to 1866-7, inclusive. He was perhaps the best known of any of the principals for he was longer in control and prior to his work directly connected with the academic work, he was agent for the school and had traveled much in Southern Oregon in its interest. He has a long and honorable record in the Oregon Conference and is remembered by thousands as benefactor and friend.

He was assisted during his incumbency at various times by his wife, E. A. Lathrop, Miss C. S. Grubbe, Mrs. M. Y. Miller, Mrs. Mary A. Clinkinbeard, Geo. B. Kuykendall, Mrs. R. J. Greer, Miss A. T. Royal and during the last two years of his principalship, Mr. Clark Smith was his first assistant.

It was during the principalship of T. F. Royal in 1864 that the first class was graduated. William Henry Byars, Anina Tenna Royal, Stanley Olin Royal and Miller Gould Royal comprised the class. Three of the members were children of the principal.

Mr. Byars has been a constant resident of the state, has led a useful life and is today one of the best beloved men in the state. He was once surveyor general of Oregon. He will be mentioned again in turn as an assistant teacher of the academy.

Miss Royal taught one year as an assistant at the Academy, also one year as assistant principal at the Portland Academy and Female Seminary. She became the wife of Professor Smith and went with him as a missionary to Africa, where she died.

Stanley Royal took degrees from Willamette University and Drew Theological Seminary and spent the remainder of his life as a member of the Cincinnati Conference, where he was popular and effective. Miller received the degrees of A. B. and A. M. at Willamette University, preached for a time and taught school many years as President of Ashland Academy, Olympia Collegiate Institute and Weston State Normal. Later he practiced law and died at Walla Walla in 1910.

Mr. Smith, former assistant, succeeded to the principalship for 1867-8, serving only one year. He was assisted by Miss Marietta Smith, Miss Mary Chapman and Mrs. M. A. Clinkinbeard, Miss Chapman became Mrs. Wilson. She now resides at Wilbur, where for many years she served as postmistress.

Professor Smith married Anina Royal, the eldest child of Rev. T. F. Royal. They became missionaries to Africa, as stated. Mr. Smith returned to the Untied States and became a physician. He practiced for a time in Washington County.

In the educational report to the Oregon conference at its 1868 session, we find the following:

"Umpqua Academy for fourteen years has enjoyed uninterrupted prosperity. With pleasant surroundings and increased facilities for instruction, a well selected course of study and a highly moral and religious influence, this institution justly has the confidence and patronage of a large part of Southern Oregon. The Academy has been conducted the past year by Rev. Clark Smith . . . The number of pupils in attendance has been 119, many of whom have been converted and many become teachers."

By this period the attendance at the school had entirely outgrown the facilities offered and the building and equipment, once ample, became entirely inadequate to meet the growing attendance. An additional building of much greater dimen-

sions was now erected. The upper part was used as a dormitory and the lower floor for the advanced grades. The primary and intermediate grades were continued in the older building. The new structure finished in 1868 and first occupied under the principalship of Professor Deardorff, came to be known as the "New Building."

Prof. James G. Deardorff was next in order as principal. He served two years and was assisted by his wife, Rev. J. H. Skidmore and W. H. Byars. Of the old days at least these were the very best in point of attendance and in intensive work and accomplishment.

Prof. J. A. Jackson was elected principal in 1870, but resigned at mid-year and was succeeded by Prof. I. G. Herron, who continued until the close of the year 1873-4. His assistants were Mrs. Herron, Angie Grubbe, M. E. Chapman, Mrs. C. W. Todd and Mrs. S. H. Todd.

In 1873, the "New Building" burned. The old building—the first academy building—early outgrown, now by no means met the needs. Thereupon it was decided by the trustees to change the location of the school buildings and a new site was purchased about one-half mile to the west near the center of the village.

The ground, 58.43 acres that had been donated by Father Wilbur and that long served as the academy campus, was sold in 1877 for $410 to J. T. Cooper and the old historic building was sold for $300 to D. R. B. Winniford, March 9, 1878. His note, with F. R. Hill as security, was accepted in payment.

On the new site selected and purchased the last academy building was erected in 1874. The contract for the carpenter work was let by competitive bid to R. and D. R. B. Winniford, February 20, 1874. It was accepted, subject to certain alterations and additions, on December 4, 1874. The new building, the last in line of succession, the new location and apparently a newer generation of men were now upon the scenes and a splendid interest attached. Prof. Edward D. Curtis was elected principal and served for two years, ending in 1876.

He is now principal of the Sunnyside School at Portland and has a long, successful record to his credit as an Oregon teacher. His sister, Mrs. Josephine Robb, now of Portland, was vice-principal. They left their impress upon the students of old Umpqua as few other teachers have done. Nellie Spencer assisted them.

In 1876-7 Prof. F. H. Grubbs became principal. His wife, an only daughter of Rev. Jason Lee, Missionary, was preceptress and Miss Mary Hill, now Mrs. Capt. G. W. Short, was assistant. Other assistants were Miss Mary A. Goodsell, now Mrs. Henry Burt, of Yoncalla, and Miss Sue Clinkinbeard, later Mrs. E. T. Woodruff, of Coles Valley.

In the fall of 1880, H. L. Benson, now associate Supreme Judge, became principal under a contract extending over three years. With him came his brother, Frank W. Benson, later Secretary of State and Governor, as vice-principal. These men, splendid educators, full of vim and ambition, gave the best within them to the academy work. They rendered splendid service and became immensely popular, laying the foundation for their succeeding wide and favorable acquaintance. They were assisted by Mrs. H. L. Benson, Miss Emma Benson, Miss Mary Hill and Miss Helena Holman.

Next as principal came Willis C. Hawley, now serving in Congress. He was elected in 1884 and was assisted by Miss Anna Geisendorfer, who later became Mrs. W. C. Hawley. They made many friends who have remained steadfast and many students remember them with delight.

In August, 1886, Prof. L. A. Edwards was elected principal. He was assisted by his sister, Miss Edwards, who recently visited the scenes of her former labor. He was succeeded in 1887 by Prof. A. J. Garland, who was the last of the academy teachers.

The work heretofore done by the academies of the state was being superseded by the public schools. The church felt that it had fulfilled its mission in pioneering the educational work and with common accord it appeared best to abandon further denominational effort in the school work at the old stamping

ground, made sacred by sacrifice of parents and teachers and memorable through efforts and life work of students. Accordingly, it was voted on June 30, 1888, to lease the premises to the public school district for the term of 10 years for $500, the rental money to be applied in improvement of the building and grounds.

On October 30, 1900, resolution was adopted to sell the premises to the district for $400. At the meeting G. W. Grubbe was president and E. E. LaBrie, secretary. Here the record closes.

It's a bit difficult to write the last word, for there is more than a suspicion that Wilbur town may not seem as important to those who now hurriedly pass by in autos or Pullmans as it did to those students of early times. The location will seem more definite to say that it is at the junction of the "Old Scottsburg Military Road" with the main state thoroughfare, 8 miles north of Roseburg. This place was known by early travelers as Bunton's Gap, named for Elijah Bunton, who settled there in 1850. He sold his claim to B. J. Grubbe, frequently mentioned in this article. A considerable portion of the town of Wilbur was built on the claim of James L. Clinkinbeard, but no town plat was filed. Mr. Clinkinbeard gave a few acres of his claim to the academy trustees but the tract upon which the academy buildings stood, the old play ground and all that pertained, were the gift of Father Wilbur—a total of 58.43 acres. This is the same tract that was sold at auction in 1877 to James T. Cooper.

The Scottsburg road was no by-trail in the early days. It was constructed by the government in the early 50's under the supervision of Colonel, later General, Joe Hooker. Its southern terminus was Ft. Lane in Jackson County. In those days Portland was not as large as Scottsburg. The town was the jobbing center for a large area, covering all Southern Oregon and reaching into Northern California and supplying many mining camps and settlers. There were no less than 15 stores there, doing retail and wholesale business, and 500 pack mules, at one time, was not an unusual sight in the streets. After

the construction of the wagon road an immense freight business was carried on by teams. Schooners, many of them built on the river, brought freight to Scottsburg from San Francisco and other points and carried away such farm and ranch products as could be spared for export.

The town was named for Levi Scott, who settled there in 1850 and laid out a town. Soon after Scott's arrival, James McTavish opened a store made from the sails of the wrecked *Bostonian,* a schooner that was sent from Boston and wrecked on the bar at the mouth of the Umpqua River, in attempt to enter, October 1st, 1850. The same year Geo. Snelling built the first permanent building in the town from zinc taken from the cargo of the same vessel. The *Bostonian* floated into the river to a point opposite the present site of the town of Gardiner. Its cargo was mostly saved and was very helpful in filling the new stores and in building the far away western town that flourished for nearly a quarter of a century as a trading metropolis.

The *Bostonian* was sent out by a Boston merchant named Gardiner and was intended as a Pacific Coast trader. Mr. Snelling who had charge of the trading expedition was a nephew of Mr. Gardiner and Captain Coffin, of the schooner, took up as a donation land claim the present town site of Gardiner (so named in honor of the Boston merchant) and sold it to Addison C. Gibbs, who came to Oregon in 1850 and who was elected Governor of Oregon in 1862. Gardiner is 18 miles below Scottsburg and 9 miles from the mouth of the river.

The business that centered around Scottsburg attracted many of the early settlers of the country. It was here that Matthew P. Deady, later the learned and just judge, so honored throughout the northwest, early practiced law and held court under the oaks that stood near the Umpqua River—the same good man that was named in the charter as a member of the first Board of Trustees of Umpqua Academy, and later the first president of the Board of Regents of the University of Oregon, and whose picture is a benediction to the hundreds who assemble in Villard Hall.

Here also the ambitious young lawyer, Rufus Mallory, who became the brilliant congressman from Oregon in 1886, plead his first cases and became thrilled with his own ambitions and where his success became a certainty because of his own determinations.

This region was then in Umpqua County. The history of its formation and boundary as well as the organization of Douglas County was in the plans of this article and would be except for its length, probably already too long. Yet it appears to one so closely connected with the events of which he writes, to be naturally connected, for did not Umpqua Academy, helped on by these very men, send out from its walls the men and women whose footsteps became the bright pathways that threaded all the Southern Oregon country and whose splendid characters became a part of the warp and woof of our commonwealth?

The building of the O. & C. R. R. to Roseburg in 1872 diverted from the Umpqua River, once the second in importance in the state, the trade of the territory it served. The floods had also played havoc with the town.

Under the newer conditions Mr. Cyrus Hedden became the only merchant at Scottsburg. He long survived, an honored citizen and trusted friend. His successor in business, John Hedden, a son, is a prince of the realm. But he deserves no credit for it—it could not have been otherwise, for he was a student of old Umpqua.

It is easily discernible and realized also by the writer that he has backed into the latter part of his narrative. It seemed the most gentle way to lead many into an acquaintance with the early history of this interesting section and its important events.

There is another story that far antedates anything thus far cited, in this sketch. It was of a time when the Castilian was monarch along the Pacific. The story, years ago printed in Southern Oregon papers, says, substantially that in 1732 a disabled Spanish vessel entered the Umpqua, drifted to a point near Scottsburg. From the forests the crew cut trees and

made repairs to the vessel, left some of the crew to their fate in the new wilderness and then sailed away. Further credit is given the story because of stumps, apparently a hundred or more years old that were said to have been found by Scott and his party. This legend, or fact, if it is such, is mentioned in Walling's history of Jackson, Josephine, Douglas, Coos and Curry Counties.

With this bit of background the story must end. The imagination of the reader will supply the picture of the beloved Umpqua Country, once the "Umpqua Mission" in which Father Wilbur went in 1853. The happenings since give ample justification to his vision. He labored in a fertile field. Upon it he left his impress. Without what he did and the opportunities he made, many a boy and girl would never have opened the heavy educational gateway that led into the big world and many a life big with results would have been barren of culture. He built moral courage and a sturdy sense of right into a thousand souls.

He believed in a divine ambassadorship that caused him to "speak as one having authority" and his hopes and their fruition truly magnified his faith. He and his contemporaries were worthy forerunners of the best that we can hope for our children and our beloved state. It is related of him that while soliciting aid for the building of the first academy he met a captain who was hurrying from his schooner lying at Scottsburg, to some interior point on an important mission. Being no respector of persons Father Wilbur sought his aid. The captain replied: "No, why should I help build your school? I never expect to be here again." "Then leave your mark and let it be known that you have passed this way," said Father Wilbur. Thereupon the captain pulled from his pocket a "slug," a coin of California mintage, worth $50, and gave it with apparent wonderment to himself. He had met a man with a mission.

What finer message was ever given to a man? *Leave your mark—let it be known that you have passed this way.*